

יְהוָה, OUR MASTER, HOW EXCELLENT IS YOUR NAME!

Tehillah/Psalm 8

21st of the 3rd month 2021/2022

Shalom all,

Tehillah/Psalm 72:17-19 “Let His Name be forever, His Name continue before the sun; and let them bless themselves in Him; let all nations call Him blessed. 18 Blessed be יהוה Elohim, Elohim of Yisra’el, He alone is doing wonders! 19 And blessed be His esteemed Name forever! And let all the earth be filled with His esteem. Amēn and Amēn.”

Dawid makes a wonderful declaration of praise unto יהוה and the esteemed splendour of His Name, calling for all the earth to be filled with the esteem of יהוה, highlighting the clear desire for יהוה to be dwelling here with His called out and set-apart beloved Bride, with His reign firmly established here on earth.

As the beloved of Elohim, we are called, as a royal priesthood in the order of Malkitseq, to bless the Name of יהוה, as we bear His presence in complete set-apartness and we are to do our utmost in making sure that we do not bring His esteemed Name to nought!

As a shadow picture of who we are in Messiah, we are able to see how Lěwi was separated to bear the presence of יהוה and bless His esteemed Name, in doing so:

Debarim/Deuteronomy 10:8 “At that time יהוה separated the tribe of Lěwi to bear the ark of the covenant of יהוה, to stand before יהוה, to serve Him, and to bless in His Name, to this day.”

יהוה chose the tribe of Lewi to bear the ark of the covenant, which represented the presence and esteem of Elohim, and as we consider the pattern of the Lěwitical priesthood, we are able to understand who we are to be, in Messiah, as a called out and set-apart royal priesthood that has been joined to Him, by His blood!

The Name of Lěwi means, ‘**joined to**’, which wonderfully shadow pictures for us how we, who have been joined to the covenants of promise by the blood of Messiah, are the ones He chose to bear His presence and the esteem and excellence of His Name, which can only be done in true complete set-apartness!

Any deviation from our called for obedience to His Torah, will simply render our attempt, at bearing His Name, to that of bringing it to nought and be in danger of being cast out for being workers of lawlessness!

Shemoth/Exodus 20:7 “You do not bring the Name of יהוה your Elohim to naught, for יהוה does not leave the one unpunished who brings His Name to naught.”

The Name of יהוה is to be praised, blessed and esteemed forever!

Our responsibility of bearing His excellent presence, and Name, is something that is to be taken very seriously, as we make sure that we, as trustworthy ambassadors of His Reign, proclaim, bless, praise and esteem His Name always, highlighting that in everything we do, whether in word or deed, we do it in His esteemed Name, guarding to not misrepresent His character in any way, as we are continually perfecting set-apartness in the fear of Elohim!

In a message called, ‘יהוה ס’, **OUR MASTER, HOW EXCELLENT IS YOUR NAME!** I want to highlight the need for us to be able to be strong and courageous in making this wonderfully bold statement, that has our actions lined up with our words!!

In order to do this, I want to take a closer look at

Tehillah/Psalm 8 (please read)

This Tehillah/Psalm is a powerful declaration of praise, that embraces the true power of our redemption in יהושע Messiah our King; and, in יהושע Messiah, the completeness of our call is recognised!

And the dominion mandate shall be re-established, which will be fully evidenced at His soon return, which will usher in His supreme rule and reign, of which we, who are in Him, will be privileged to rule and reign, with Him.

That is, if we are found to have true belief and are doing what we ought to be doing, right here right now, which is, to live according to the true identity of who we are to be in Messiah, which is to be a people that walk in His Torah and guard righteousness, as obedient and trustworthy servants of our Most-High Elohim, blessing His esteemed Name by bearing His presence correctly!!!

What is also worth taking note of, is that this **Tehillah/Psalm 8**, in its introduction, has the following title:

“To the chief musician upon Gittith, a Psalm of Dawid”

In the Hebrew text it is written as follows:

לְמַנְצִיחַ עַל־הַגִּתִּית מִזְמוֹר לְדָוִד

This can be transliterated from right to left as:

lam’natseh al-haggittiyth miz’mor leDawid

This title is constructed from the following root words:

- 1) נָצַח natsah – Strong’s H5329 which means, ‘*overseer, chief singer, choirmaster*’
- 2) גִּתִּית gittith – Strong’s H1665 which means ‘*wine-press*’
- 3) מִזְמוֹר miz’mor - Strong’s H4210 which means, ‘*melody*’; and this comes from the primitive root verb זָמַר zamar – Strong’s H2167 which means, ‘*to make music (in praise of Elohim), sing praises*’.
- 4) The name of דָּוִד Dawid – Strong’s H1732 which means, ‘*beloved*’

The Hebrew term גִּתִּית gittith – Strong’s H1665 is considered to possibly being a Hebrew musical term and is often a song title that is used for the feast of booths, as it is only used 3 times in Scripture:

Here in this **Tehillah/Psalm 8**, as well as in **Tehillah/Psalm 81**, which is a Psalm of Asaph and **Tehillah/Psalm 84**, which is a psalm for the sons of Qorah.

All of which, are Psalms of praise that is connected to restoring the Creation account of Elohim, where we shall see Him dwelling with His people, which will, as we know, take place again when He comes to ‘**booth**’ with us, highlighting for us how this term, that means wine press, reminds us of the fruit harvest that is brought in at Sukkoth as well as reminding us that our Master was pressed for our iniquities, at P’sah, when He came in the flesh, in order to redeem us from sin and restore mankind to a rightful position in Him.

This **Tehillah/Psalm 8** was possibly a song that was sung by those who came to Yerushalayim for one of the Feasts, possibly even Sukkoth (Feast of Booths), and here in this beautiful melody we are able to see how the esteemed Name of יְהוָה is praised for its excellence in all the earth!

This melody of praise opens and closes with the declaration of how excellent the Name of יְהוָה our Master, is in all the earth!

This psalm opens and closes with this magnificent declaration, which is written in the Hebrew text as:

יְהוָה אֲדֹנָינוּ מִתְּאֵיִר שִׁמְךָ בְּכָל־הָאָרֶץ

This can be transliterated (from right to left) as follows:

YAHWEH adoneynu ma-addiyr shimka bekal-ha’arets

Which is translated as:

O יְהוָה, our Master, how excellent is Your Name in all the earth!

This melody of praise unto יְהוָה, celebrates the excellence of יְהוָה and the valuable worth of His creation, with the emphasis on mankind, who was made in His image, in order to rule and reign with Him!

And as we consider this, we are reminded how critically important it is for us to represent Him and His Name, in the perfection of set-apartness!

In this opening declaration, we also take note the acknowledgment of יהוה being our Master! And therefore, this is a celebration and praise for יהוה's authority and rulership, under which we submit to continually.

This opening and closing declaration ought to teach us that our celebration of יהוה begins and ends with the acknowledgement of who He is, and more specifically, that He is our Master and Elohim!

It is only when one truly acknowledges that He is Master and Elohim, that a proper life of praise can be done in the proper pursuit of apartness.

The Hebrew word that is translated as 'our Master' is אֲדֹנָינוּ *adoneynu*, which is the plural construct of the root word אֲדֹנָן *adon* – Strong's H113 which means, '*master, husband, owner*' and the emphatic form of this root is אֲדֹנָי *adoniy* which means, '*my master*', which comes from an unused root which means '*to rule*'.

In declaring who one's 'Master' is, highlights an acknowledgment of the one to whom you submit to and obey!

We can serve only one Master, and as we dig deeper into the Word of Elohim, we are able to gain much revelation and insight, in recognising who our Master and Elohim is, showing to us that יהושע Messiah is יהוה our Master and Elohim, who saves us and there is no other!!!

As we go through this **Tehillah/Psalm 8**, we will see the confirmation of this, when looking at the words that our Master spoke, when quoting from this melody of praise, along with the events that took place at that time, as seen in **Mattithyahu/Matthew 21**, which we I discuss in more detail shortly!

Before proceeding to the rest of this **Tehillah/Psalm 8**, it is of vital importance for us to confess who our Master is, and in that confession, we are to ensure that our words and actions are in sync, so that we ensure that our confession is not simply being rendered as a vain lip service, but that it is clearly revealed through our lives that our Master's Torah is in our hearts and mouths, to do it!

After the resurrection of our Master, T'oma made the bold confession of who יהושע Messiah is:

Yohanan/John 20:28 "**And T'oma answered and said to Him, "My Master and my Elohim!"**"

These words are very powerful words indeed, as T'oma fully recognised who יהושע Messiah is.

When he saw the hands and side of the resurrected Messiah, T'oma was firmly confident and sure that this יהושע Messiah is the ONLY One Master and Elohim and there is no other.

For more on this, please see the article and teaching called, '**MY MASTER AND MY ELOHIM!**', which can be found on our site (<https://atfotc.com>) under the **article's** menu, or by using/clicking on the following link:

<https://atfotc.com/my-master-and-my-elohim/>

Here, in this opening statement of praise for the esteemed Name of יהוה, the Hebrew word that is translated as 'excellent' is אָדַיִר **addiyr** – Strong's H117 which means, '**excellent, mighty, famous**' and is understood as a word that can mean '**mighty and strong, pertaining to actions that show great physical power, both naturally and supernaturally**' and also has the understanding of that which pertains to having a high status as well as being splendid and of a beautiful and magnificent appearance.

It comes from the primitive root verb אָדַר **adar** – Strong's H142 which means, '**to be made honourable, noble, wide, great, excellent**' – through the idea of '**causing an object to be obviously great and splendid**'.

The reason for me highlighting this root verb, is that we see this verb being used in declaring how great and esteemed the Torah of יהוה is, or rather, that יהוה Himself has declared that His Torah is esteemed and great, as we see in:

Yeshayahu/Isaiah 42:21 "It has delighted יהוה, for the sake of His righteousness, to make the Torah great and esteemed."

What we are able to see here, is that the 'purpose and intent' of יהוה making His Torah great and esteemed, is to properly justify who He is and what His righteousness entails, and this we will understand a little better, shortly!

His Torah is great and esteemed, for it restores His image and likeness in us, as we diligently guard to walk in it, because we give our ears to the proper hearing of His Torah!

From Scripture we are given a clear definition of what righteousness is for us, as we are told in:

Debarim/Deuteronomy 6:25 "And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us."

This is as clear and straight forward as one needs to see and hear:

Righteousness is to guard the commands of יהוה.

Proper love for Elohim is also made very clear for us, in:

Yohanan Aleph/1 John 5:3 “For this is the love for Elohim, that we guard His commands, and His commands are not heavy”

It can therefore be safely deduced, that true love for Elohim is expressed in proper righteousness, which is to guard His commands.

Love for Elohim is Righteousness!!!

Those who disregard the Torah and excuse away the need to guard His commands, do not love Elohim and are walking in unrighteousness, which is sin, which is lawlessness!

In **Yeshayahu/Isaiah 42:21** the term ‘and esteemed’ is written, in the Hebrew, as:

וַיֵּאָדֵיךְ – vey’a’diyk

This can be translated as ‘and make esteemed’.

It comes from the primitive root verb אָדַר **adar** – Strong’s H142 which means, ‘majestic, glorious’ – through the idea of ‘raising a barrier’.

When digging a little deeper into the Hebrew text, we take note that this root verb אָדַר **adar** – Strong’s H142 is only used 3 times in Scripture; with the other two occurrences being found in:

Shemoth/Exodus 15:6 “Your right hand, O יְהוָה, has become great in power. Your right hand, O יְהוָה, has crushed the enemy”

Shemoth/Exodus 15:11 “Who is like You, O יְהוָה, among the mighty ones? Who is like You, great in set-apartness, awesome in praises, working wonders?”

In the above two passages, we have the other two uses of the primitive root verb אָדַר **adar** – Strong’s H142.

In **Shemoth/Exodus 15:6** the Hebrew word that is translated as ‘has become great’ is written as נִאֲדַרְיִךְ – neddariyk, and in **Shemoth/Exodus 15:11** the Hebrew word that is translated as ‘great’ is written as נִאֲדַר – neddar.

In both of these verses, from **Shemoth/Exodus 15**, the primitive root verb אָדַר **adar** – Strong’s H142 is written in the ‘niphil stem’, which conveys the ‘reflexive’ action, where the subject of the verb, collectively carries out and receives the action of the verb.

In **verse 11** the rhetorical question is asked of ‘who is so great, in set-apartness, as יְהוָה is?’, and in **verse 6**, the greatness of the power of the right hand of יְהוָה is being emphasised!

The Hebrew word that is translated as 'right hand', is the root word יָמִינַיְן **yamiyn** – Strong's **H3225** and means '**right hand/right side and also south side**' and is used literally of a man's right hand, and speaks of the proper functioning power of the one who is doing the action.

The Right Hand of Elohim is a title for יְהוֹשֻׁעַ, who is the fullness of the embodiment of the Torah – for that is why He came – to fully meet its requirements so that we may walk in Him – the Living Torah – and live!

What is being clearly declared here, is the greatness of the set-apartness of יְהוָה and the greatness of His Right Hand, which also speaks of the greatness of the work of deliverance that He has done for His called-out and set-apart people!

In **Yeshayahu/Isaiah 42:21** the root word אָדָר **adar** – Strong's **H142** is written in the 'hiphil' verb stem, which refers to the relationship of the verb's subject to the action of the verb, and indicates the 'causative' sense.

In other words, יְהוָה has caused His Torah to be made great!

Why I am highlighting a basic overview of the 3 uses of this root verb אָדָר **adar** – Strong's **H142** is to simply present something very unique.

For when we consider that this verb is only used 3 times, in a clear reference to the greatness of the set-apartness of יְהוָה, His Right Hand and how He has caused His Torah to be made great, we are able to understand, more clearly, why we are to be urgent in our study of His Torah, that He Himself has made great!

Here is why I am making mention of this:

From these 3 instances, where the root אָדָר **adar** – Strong's **H142** is used in Scripture, we take note of the following:

- 1) יְהוָה is great!!! He is great in set-apartness and there is no other like Him!
- 2) The construct of His greatness, is seen in His Right Hand, יְהוֹשֻׁעַ Messiah, for He has revealed His Arm of deliverance, through the life, death and resurrection of יְהוֹשֻׁעַ Messiah!

The Name of יְהוֹשֻׁעַ (Yahushua) means, 'יְהוָה' (YAHWEH) is our **Saviour/Deliverer** or 'יְהוָה is He who saves'.

- 3) The subject of His greatness is given to us in His Torah!!!

Can you see how powerful this is?

We have the privilege of learning about the greatness of our Mighty Elohim and Saviour, as we study and meditate on His Torah, that He Himself has caused to be made great – for His esteemed Torah declares who He is – for He is Mighty in Power and Great in Set-Apartness!!!

Now, back to **Tehillah/Psalm 8**, which opens and closes with the declaration of how esteemed the Name of יהוה is, where we are further equipped to understand the magnitude of this bold confession, along with the responsibility that comes with such praise and confession!

Our Master has set His splendour above the heavens!

The Hebrew word that is translated as ‘splendour’ comes from the root word הוד **hod** – **Strong’s H1935** which means, ‘*splendour, honour, majesty, authority, beauty*’.

This root word is used 24 times in the Tanak and is predominantly connected with Elohim! His majesty and honour can be seen in all creation, and is above the heavens and the earth, and fills the earth!

Ḥabaqquq/Habakkuk 3:3 “**Eloah comes from Těman, and the Set-apart One from Mount Paran. Selah. His splendour shall cover the heavens, and His praise shall fill the earth.**”

This verse speaks of the return of Messiah, who shall come from the south (Těman) and when He comes, He shall come in the fullness of His splendour!

As ambassadors of our Master and Elohim, we are to be on guard that we do not give our splendour to others – and by that, I mean that we are to guard ourselves against defiling the splendour of His righteousness, which can happen when we do not keep ourselves far from the ways, and door, of the strange woman!

The Name of יהוה is excellent in all the earth and His splendour has been set above the heavens!

Our ability to call upon His Name, and be saved, has been made possible by His coming in the flesh, in order for us to have the revelation of the splendour of our Master and Elohim, being made abundantly clear to us and when we simply meditate on the opening declaration of this melody of the beloved upon ‘gittith’, we can be greatly encouraged in our acknowledgement and bold confession of who our Master is and who it is that we serve and worship, in Spirit and in Truth!

In **verse 2**, we see how Dawid expresses that true strength and praise for the excellent Name of יהוה has been founded in the mouths of babes and infants!

The Hebrew word that is translated as ‘babes’ comes from the root word עֹלֵל olel – Strong’s H5768 which means, ‘*a child, babe, infant, little one*’ and is understood as being a person from infancy to just prior mature adolescence.

The Hebrew word that is translated as ‘infants’ comes from the root word נוֹק nuq – Strong’s H5134 which means, ‘*to suckle or nurse*’ and so, pictures for us babies that are still being nursed on their mother’s breasts.

As a metaphor we are able to understand that proper praise and esteem that is given to יְהוָה, comes from those who are sufficiently nourished in His Word and have not been corrupted by falsehood and vain traditions of man.

Why I say this, is because we see how this image is used twice by our Master, when referring to the crowds that acknowledged who He is, while the religious scribes and Pharisees openly rebuked and denied Him!

The true strength of praise for יְהוָה, comes from a pure and nourished heart that has been renewed, restored and set free from the corruption of falsehood, as we come to Him ‘as children’, as our Master reminds us that whoever does not receive the reign of Elohim as a little child, shall certainly not enter into it.

Kěpha teaches us that we are to be as obedient children, as we wait for our Master to come: **Kěpha Aleph/1 Peter 1:13-16** “**Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of יְהוָה Messiah,** **14 as obedient children,** **not conforming yourselves to the former lusts in your ignorance,** **15 instead, as the One who called you is set-apart, so you also should become set-apart in all behaviour,** **16 because it has been written, “Be set-apart, for I am set-apart.”**”

The Greek word that is translated here in **Kěpha Aleph/1 Peter 1:13** as ‘obedient’ is ὑπακοή hupakoē – Strong’s G5218 which means, ‘*obedient, obedience, obey*’, and this comes from the root word ὑπακούω hupakouō – Strong’s G5219 which means, ‘*to listen, attend to, obey, heed, become obedient, to submit to*’ and this comes from the two Greek words:

- 1) ὑπό hupo – Strong’s G5259 which means ‘*under*’ and further means ‘*to be controlled by or in subjection to*’; and
- 2) ἀκούω akouō – Strong’s G191 meaning, ‘*hearing, listen, give heed, understand*’.

In other words, we clearly see from the Greek text, that the one who obeys the Master is one who is in subjection to the hearing of His commands, and diligently gives heed to obey and understand, by making sure his ears are open to hear the Master's voice!

Yohanan/John 10:27 "My sheep hear My voice, and I know them, and they follow Me."

Proper obedience can only be expressed as a result of a proper hearing, and it is only when we hear, guard and do His commands that we are able to be properly equipped, as a soldier that has been cleansed and set-apart and is valued, in service to the Master!

When we obey, we are able to acknowledge and identify with the causer of our deliverance: **Ib'rim/Hebrews 5:9 "And having been perfected, He became the Causer of everlasting deliverance to all those obeying Him"**

This verse is speaking of our Deliverer – יהושע Messiah, who became the 'causer' of everlasting deliverance – to who???

ALL THOSE OBEYING HIM!!!

This is a very important statement of truth being made here – it is only to those who are obeying Him, that He actually becomes the causer of everlasting deliverance!

The Greek word that is translated as 'causer' is αἴτιος *aitios* – Strong's G159 which means, **'causative of, responsible for, that which is the cause of anything that resides, author'**.

The One who 'causes us to be' is the One who causes us to have everlasting deliverance!!!

The author of our belief causes the obedient to obtain deliverance!

As we consider this **verse 2 of Tehillah/Psalm 8** (which is verse 3 in Hebrew text), I would like to take a look at the accounts that we are given in **Mattithyahu/Matthew 21**, which is the passage that led me to dig deeper into this melody of the beloved, in order to expand on the powerful revelation of our Master and Saviour and the excellence of His Name!

In **Mattithyahu/Matthew 21:5-7** we see that as Messiah entered into Yerushalayim, He came riding on a donkey, fulfilling the clear prophecy that is given in:

Zekaryah/Zechariah 9:9 "Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey."

This prophetic call to praise the righteous Saviour and King, was fulfilled when Messiah came as a humble servant, sitting on a donkey.

And as we take a closer look at these events, as recorded in **Mattithyahu/Matthew 21:5-16**, we are able to see a wonderful revelation being made known, in that this is a great passage that highlights that יהושע Messiah is יהוה who saves and all who call upon His Name shall be delivered!

As Messiah was riding on the donkey, entering into the city, the crowds who went before and those who followed, cried out, saying,

**“Hoshia-na to the Son of Dawid! Blessed is He who is coming in the Name of יהוה!
Hoshia-na in the highest!”**

These are words that we see being used in:

Tehillah/Psalm 118:25-26 “I pray, O יהוה, please save us now; I pray, O יהוה, please send prosperity. 26 Blessed is He who is coming in the Name of יהוה! We shall bless you from the House of יהוה.”

The term ‘hoshia-na’, in the Greek text, is the word ὡσαννά hosanna – Strong’s G5614 which means, ‘*save, we pray*’, which is of Hebrew origin and comes from the two root words:

- 1) יָשָׁע yasha – Strong’s H3467 which means, ‘*to deliver, save, salvation*’
- 2) נָא na – Strong’s H4994 which is a primitive participle of incitement and entreaty, which can mean, ‘*(we) pray now, beg, beseech*’, with the emphasis on the urgency of the exhortation being given.

The construct of these two words, is used in **Tehillah/Psalm 118:25** and is translated as ‘**please save us now**’ and is written in the Hebrew text as:

הוֹשִׁיעָה נָא hoshiyah na

This is mostly transliterated as ‘**Hoshianah**’.

The clear declaration that is being made, both in the Hebrew and Greek texts, is simply this:

“Save us now! Blessed is He who comes in the Name YAHWEH!”

In both the Hebrew and Greek, there is no ‘**of**’ being written here and is best translated literally as:

blessed is He who comes in **THE NAME YAHWEH**.

The emphasis is on the One who comes in The Excellent Name – which is – The Name YAHWEH! And it is to Him that the cry to ‘**SAVE US NOW**’ is given!

As we continue looking at these events, we are able to recognise the powerful revelation that was being declared!

As Messiah entered in Yerushalayim, the city was stirred, saying,

“Who is this?”

Then the crowds, who had been shouting the call for יהושע Messiah, the Blessed King to save us now, answered those in the city by saying,

‘This is יהושע, the prophet from Natsareth of Galil!’

The Name יהושע (Yahushua) simply means, “יהוה (YAHWEH) **Delivers/Saves**”.

By all accounts, we are able to see that the crowds who had acknowledged who He is, were able to declare that:

HE IS YAHWEH WHO SAVES!

This is the Blessed One who has come in **THE NAME YAHWEH – HE SAVES US!**

Messiah then goes into the set-apart place and drove out the moneychangers and then healed blind and lame ones that came to Him.

When the chief priests and scribes saw all of this and how the **children** were saying ‘**Hoshiana to the Son of Dawid**’, they became very upset and angry and rebuked Messiah, by asking Him if He could hear what they were crying out!

In a manner of speaking, from the clear context of these events, we can see that the religious scribes and chief priests were getting extremely angered by what the people were saying, because it becomes evident and clear, through prophecy of the Word, that what was being declared by the crowds, was that this יהושע of Natsareth is יהוה who saves and they were calling for Him to **SAVE NOW!**

This is another wonderful proof text of the clear revelation that יהושע is יהוה!

In response to the angered questions of the chief priests and scribes, Messiah answers them by quoting words from **Tehillah/Psalm 8:2**, which would cause the hearers of these words to be reminded of the words of Dawid, in this song of praise!

Mattithyahu/Matthew 21:16 “and said to Him, “Do You hear what these say?” And יהושע said to them, “Yes, have you never read, ‘Out of the mouth of babes and nurslings You have perfected praise?’”

This was a clear revelation of the **Arm of יהוה being revealed** to babes, while at the same time a serious woe was being to those who have ears but do not hear!

In another earlier account, where we see our Master giving reference to **Tehillah/Psalm 8:2**, we see Him declaring these words in:

Mattithyahu/Matthew 11:25 “At that time יהושע responding, said, “I thank You, Father, Master of the heavens and earth, because You have hidden these matters from clever and learned ones and have revealed them to babes.”

These were the words that He spoke after giving severe woes to the cities who had not repented, after seeing the wonders and miracles that were done by the Master in them!

The ‘clever and learned ones’ that he was referring to, were the religious Pharisees and Scribes that had held fast to the false and vain traditions and teachings of man while casting aside the Torah of Elohim!

They had esteemed the falsehood of man’s theologies and dogmas, higher than the esteemed Torah of יהוה!

This same error is still being done today, as we see how so many people are falling prey to the misguided teachings of a lawless grace system of man-made worship, that has discarded the need to study, meditate and walk in the esteemed Torah of יהוה!

It becomes abundantly clear then, that those who do this, are those who can so easily bring the esteemed and excellent Name of יהוה to nought, by suppressing it and replacing His Name with falsified titles, and vain constructs, that do not esteem Him in any way at all, but rather, esteem their own theologies above the Word of Elohim.

Back to Tehillah/Psalm 8:

In **verse 3**, Dawid declares that He sees the work of the fingers of Elohim and how the moon and stars are established.

This carries a clear message that understands that the Appointed Times of יהוה are established, for we are reminded that in the Creation account, it was on the 4th day that we see how יהוה appointed the lights in the heavens, for signs and appointed times, and for days and years (**Bereshith/Genesis 1:14**)

As already mentioned, this Psalm, along with **Tehillah/Psalm 81** and **84**, are psalms that celebrate the Creation of Elohim and His redemptive work of redeeming man unto Himself.

And here, in **Tehillah/Psalm 8:4** (which is verse 5 in Hebrew text), the following question is asked:

“What is man that You remember him? And the son of man that You visit him?”

What is worth taking note of, is that the Hebrew word that is translated in the first question, as ‘man’, is אָנוֹשׁ enosh – **Strong’s H582** which means, ‘**man, mankind, mortal man**’, while, in the second question, the Hebrew word that is translated as ‘man’, as in the ‘son of man’, is אָדָם adam which means, ‘**man, mankind, human, person**’ and this also collectively refers to both men and women!

Why I am highlighting this, is that we can see from Creation account, a clear celebration of praise unto the esteemed Name of יהוה, that saves man and restores mankind to a rightful position in Messiah, our High-priest and King!

Let us take a look at the following verse:

Berēshith/Genesis 1:27 “And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them.”

יהוה had just created a perfect environment for man – an environment to place His image, and He makes a great declaration before all, that He had already created, including the heavenly host of beings that also had been created at this time, saying,

“let us make man in our image”

This declaration can be seen as a **‘royal plural’**, which is a manner of speaking that shows that the One who is speaking is very great, as He speaks on behalf of all His Kingdom – a Kingdom which He had made specifically for His image, that would be portrayed through man, which could now be placed and established!

Here in this account, the term **‘man’** is translated from the Hebrew word אָדָם **adam** – **Strong’s H120** which means, **‘man, mankind, human, person’** and so this also collectively refers to both men and women!

The Hebrew word that is translated here as **‘male’** is זָכָר **zakar** – **Strong’s H2145**, which comes from the primitive root זָכַר **zakar** – **Strong’s H2142** which means, **‘remember, be mindful’** and the word that is translated as **‘female’** is נִקְבָּה **neqebah** – **Strong’s H5347** and comes from the word נָקַב **naqab** – **Strong’s H5344** which means, **‘to pierce’**.

This is a truly wonderful picture that we have here, right at Creation, as we see that the female came from the male who was pierced, as Adam’s side was **‘pierced’** and the woman was brought forth from his side (rib); and therefore, this is a shadow picture of how we, as the Bride of Messiah, have been brought forth by His flesh being **‘pierced’** for us! And, in Messiah, the perfect and functional image of Elohim, which was corrupted through sin, could now be restored and re-established.

So, when we see here, the perfect image of Elohim being created in man, we can see that by the male and female terms, meaning, in essence, **‘marked and pierced’**, we recognise that this is exactly what Messiah came for.... to be marked and pierced, in order for Him to restore the image of Elohim, which is His image, in mankind – an image that the first Adam had defiled through sin.

The Hebrew word that is translated as ‘remember’, in **Tehillah/Psalm 8:4**, is זָכַר *zakar* – **Strong’s H2142** which means, ‘*remember, be mindful*’, and is the root from which we get the term for ‘male’ in **Berēshith/Genesis 1:27**.

What this psalm clearly expresses, is the praise for יְהוָה creating man and remembering Him and in remembering Him, He provided a way for sinful man to be restored to his rightful place in creation, which is to rule and reign with Elohim!

In **verse 5**, we see this psalm of praise declaring that יְהוָה made man a little lower than the mighty ones and that He has crowned him with esteem and splendour!

יְהוָה gave man authority over creation.

He made man to live like a king and gave him the splendour and power to rule!

Man sinned and had corrupted the esteemed splendour that was given to him and as a result, needed to be redeemed, in order to restore man’s position in creation.

יְהוָה chose Abraham and made a covenant with him, choosing a nation that would be brought forth from his seed, in order to rule and reign with Him!

A nation through which **THE SEED** – that is יְהוֹשֻׁעַ Messiah – would come!

יְהוָה declared that He Himself would come in the form of the flesh and redeem the created order of man, in Messiah – that is – in יְהוָה who saves!

יְהוֹשֻׁעַ Messiah, therefore, took on the form of the flesh and was made a little lower than the mighty ones and was crowned with esteem and respect – thus restoring man, in Himself, in order that man could take up the rightful created design – which is to rule and reign as a royal man – a man in whom is the Name יְהוָה.

This is a fulfilment of prophecy – that יְהוָה Himself had to come and be born in the flesh, be made low by being emptied of self and take on the form of a servant that would come humbly riding on a donkey and face death on a stake, in order to put to death the corruption of His image and likeness in man, so that, He could, in His own authority, take up His rightful position again, after having defeated sin and death, to restore the created order of the perfect man, who could now be crowned with esteem!

Our call of deliverance, as a body, is redeemed in Messiah, our Head, and we are being continually equipped in His esteemed Torah, unto maturity, to become the perfect man, in Him!

We see **verse 4-6** of **Tehillah/Psalm 8** being quoted in the Renewed Writings, in the following passage:

Ib'rim/Hebrew 2:6-10 “But somewhere one has witnessed, saying, “What is man that You remember him, or the son of man that You look after him? 7 “You have made him a little lower than Elohim. You have crowned him with esteem and respect, and set him over the works of Your hands. 8 “You have put all in subjection under his feet.” For in that He put all in subjection under him, He left none that is not subjected to him. But now we do not yet see all subjected to him. 9 But we do see Him who was made for a little while lower than the messengers, יהושע, because of the suffering of death crowned with esteem and respect, that by the favour of Elohim He should taste death for everyone. 10 For it was fitting for Him, because of whom all are and through whom all are, in bringing many sons to esteem, to make the Prince of their deliverance perfect through sufferings.”

We are also reminded by Sha’ul, the following:

Pilipiyim/Philippians 2:5-11 “For, let this mind be in you which was also in Messiah יהושע, 6 who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, 7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men. 8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake. 9 Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, 10 that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.”

In the Aramaic New Testament, written with Hebrew letters, we see this verse from **Pilipiyim/Philippians 2:11** written as follows:

וכל לשן נודא דמריא הו ישוע משיחא לשובחא דאלהא אבוהי

Here, we are able to see the phrase: דמריא הו ישוע – ‘deMarYah hu Yeshua’, rendering for us a clear message of what every tongue will confess, and that is that “The Master יהודה is יהושע!!!”

The Aramaic term that is used for יהודה is ‘MarYah’, rendering for us “Master יהודה”.

The term דמריא – ‘deMarYah’ literally means, ‘The Master Yah’, and in the Aramaic text of the Tanak (O.T.), we find that the term ‘MarYah’ is used everywhere the Name of יהודה is written in the Hebrew!

The crowds who cried out for Messiah to save us now, confessed that The Master יהודה is יהושע

Ib'rim/Hebrew 1:1-4 "Elohim, having of old spoken in many portions and many ways to the fathers by the prophets, 2 has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages, 3 who being the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness on high, 4 having become so much better than the messengers, as He has inherited a more excellent Name than them."

By Messiah having come in the flesh, He proclaimed the excellent Name of יהוה in all the earth, and His Name declares the excellence His deliverance that He brought us in His own blood!

יהושע Messiah Himself bears witness of the excellent Name of יהוה that saves and as High-Priest and King, He is the One who puts His Name upon us, marking us as His own, blessing us with His favour and shalom, giving us His esteemed Torah as a light to guide us and cause us to walk, even as He walked.

His excellent Name is upon those who are 'in Him' and 'stay in Him'!

Let us make great His Name together!

Tehillah/Psalm 34:1-3 "I bless יהוה at all times; His praise is continually in my mouth. 2 My being makes its boast in יהוה; let the humble hear and be glad. 3 Oh, make יהוה great with me, and let us exalt His Name together."

As we consider this powerful song of praise, let us continue to lift up a banner of praise unto our Master and the excellence of His Name, as we walk in the light of His esteemed Torah, making sure that we are making His excellent Name to be known in all the earth, as we submit to Him, proclaiming His Kingdom rule and reign that we live according to, as trustworthy and faithful ambassadors preparing the way for His soon return, for His reign draws near!

ו יהוה, our Master, how excellent is Your name in all the earth!

Can you make the same bold statement of praise, for the excellent and esteemed Name of יהוה, who saves us?

And by that, I mean, not simply a weakened rendering of a vain lip service, but rather a bold confession of the lips that is backed up with the complete works of righteousness, through a proper guarding to obey all that He has commanded us!

Many will come and claim to have done much in His Name, but will be rejected as being workers of lawlessness!

It is by our fruits that we shall be known!

We are to bear fruit worthy of repentance, showing that we no longer live as the nations do, but live as a called-out and set-apart people that know His voice and obey!

Mattithyahu/Matthew 7:20-27 “So then, by their fruits you shall know them – 21 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’ 24 “Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 “And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”

In order to praise and proclaim the excellent Name of יהוה, we must be a people that are true ambassadors of His Kingdom, living as true law-abiding citizens of His Kingdom, guarding His Word and meditating upon His esteemed Torah, day and night! For then we shall be well equipped to lift up the true banner of praise for the excellent Name that saves!

The Name of יהוה is derived from the root word הָיָה hayah – Strong’s H1961 which means, ‘to be, to become, to be in existence’, and when Elohim came and spoke to Mosheh, He said, “I AM that which I AM”, and told Him to tell the Yisra’ēlites that the I AM had sent him. (Shemoth/Exodus 3:14)

I AM THAT WHICH I AM – This phrase is written in Hebrew as:

אֵיךְ אֲשֶׁר אֵיךְ
eyeh asher eyeh

The word אֵיךְ ‘eyeh’ comes from the root word הָיָה hayah – Strong’s H1961; and the word אֲשֶׁר asher – Strong’s H834 is a primitive pronoun that means, ‘who, which, that, that which’ and is a marker of a relative reference to an entity, event, or state.

The first ‘eyeh’ is written as a proper noun, singular, masculine, while the second ‘eyeh’ is written in the qal active verb tense and in essence we see Elohim making it clear here to Mosheh that....:

“The One who exists is the One who causes to exist, or gives existence”

or

“The All existing One is the One who gives existence”

Literally speaking it can render the following,

“I AM the One who causes to be”, or

“I AM the One who brings into being”, as well as

“I AM the life-giver, the giver of all existence”, and

“I AM the ever living self-consistent and unchangeable One”.

This is a title of our Elohim, with a focus on presence, care, concern and relationship.

Literally, this phrase can mean **‘I AM that I AM’**, or rather **‘I exist’**, or **‘I cause to be’**.

The two root words that are used here, are:

1) **הָיָה** *hayah* – Strong’s H1961 which means, **‘to be, exist, become, happen’** and

2) **אֲשֶׁר** *asher* – Strong’s H834 which means, **‘who, which, that’**.

This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: **יְהוָה** **YAHWEH** – Strong’s H3068, which is derived from the root word **הָיָה** *hayah* – Strong’s H1961.

The word **אֲנִי** *‘Eyh’* is written in the first person singular, as it is Elohim, the I AM, who is speaking, in regards to Himself and then, He tells Mosheh that His Name shall be **יְהוָה** – **“YAHWEH”** – Strong’s H3068, which also comes from the root verb **הָיָה** *hayah* – Strong’s H1961 and is believed, by most scholars, to be the hiphil verb tense (which is the causative) and in the third person singular imperfect, which teaches us that, when we say Name of **יְהוָה** (**YAHWEH**) we are proclaiming that it is the ‘I AM’ who gives existence and that He is the One who causes me to be! **יְהוָה** is our Creator and He has formed us!

The Name of **יְהוָה** – Strong’s H3068 is pictured in the ancient script as follows:



Yod - י

In the Ancient Pictographic Script, this is the letter 'yad or yod' which is pictured as - י - which is the picture of **an arm and hand** and carries the meaning of 'work, make, throw' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

Hey - ה



The ancient script has this letter as  and is pictured as **a man standing with his arms raised up and out** as if pointing to something, and in essence carries the meaning of 'behold' as in when looking at something very great. It can also have the meaning to 'breathe' or 'sigh' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

Waw - ו



The ancient pictographic form of this letter is , which is a **peg** or 'tent peg' or **nail**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

In the pictographic representation of the Name of Elohim we are able to clearly see how He, the All Existing One, revealed Himself to His Creation through His Outstretched Arm and Hand. The two pictures of the man and the peg in between them also gives us insight as to how He would come and reveal Himself in the form of a man and secure the Covenants of promise, and in this we are able to see the two comings of Messiah.

BEHOLD THE OUTSTRETCHED ARM OF THE ALL EXISTING ONE SHALL COME AND SECURE HIS COVENANT AND REDEEM US IN ORDER TO ESTABLISH HIS HOUSE FOR WHICH HE IS COMING AGAIN!

The Name has been pronounced in various ways, most commonly and correctly as YAHWEH or YAHVEH, whereas some have erroneously used the pronunciations of Yahvah, Yahuah, or Yahovah.

The pronunciation of 'Jehovah' was unknown until 1520 when it was introduced by Galatinus and was greatly contested, as there was no English letter 'j' in existence up until that point.

I personally say and prefer YAHWEH, based on this being the most accurate pronunciation that we are able to deduce, when using the proper Hebrew rules of grammar, giving us a greater understanding that when we say 'YAHWEH', we are actually declaring that **'the I AM is the One who causes me to be'**, as the Name YAHWEH is written in the 3rd person causative form, of the verb **הָיָה hayah**, whereas when YAHWEH speaks and says 'EHYEH', it is written in the 1st person absolute form of **הָיָה hayah**, as He is speaking and declares that **He is the One who causes to be.**

For a more in-depth study on the correct pronunciation of the Name of **יְהוָה (YAHWEH)** please see the article titled, **Grammatical study from Scripture on confirming the pronunciation of the Name of יְהוָה**, which can be viewed from our site (<https://atfotc.com>) under the 'articles' menu or by simply clicking on the following link:

<https://atfotc.com/grammatical-study-from-scripture-on-confirming-the-pronunciation-of-the-name-of/>

This article will help the reader understand the correct transliteration and pronunciation of the Name of the Most-High!

Shemoth/Exodus 6:6 "Say, therefore, to the children of Yisra'el, 'I am יְהוָה, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments."

Yeshayahu/Isaiah 53:1 "Who has believed our report? And to whom was the arm of יְהוָה revealed?"

When Messiah came, many did not believe and were unable to recognise the Arm of **יְהוָה**:
Yohanan/John 12:37-40 "But though He had done so many signs before them, they did not believe in Him, 38 that the word of Yeshayahu the prophet might be filled, which he spoke, "יְהוָה, who has believed our report? And to whom has the arm of יְהוָה been revealed?" 39 Because of this they were unable to believe, because again Yeshayahu said: 40 "He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them."

This is what Yeshayahu said, when he saw the esteem of **יְהוָה** and spoke of Him!

It is this Arm of **יְהוָה** that shepherds the flock of Yisra'el!

Yeshayahu/Isaiah 40:10-11 “**See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him. 11 He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.**”

The Name יהושע (YAHUSHUA) comes from the two words:

- 1) The Name of יהוה – Strong’s H3068 and
- 2) the root verb ישע yasha – Strong’s H3467 meaning, ‘**to deliver, save, salvation**’, clearly declaring that יהוה is our Saviour!

The Name of Messiah – יהושע (Yahushua) – contains the first 3 letters of יהוה (YAHWEH) – and literally means, ‘**יהוה is our Deliverer**’ or ‘**יהוה is our Salvation**’ or ‘**YAHWEH is He who saves**’!!!

So, when we call upon the Name of יהושע, we are in fact declaring the One who causes us to be (The Great I AM) is our Deliverer!!!

As we consider this wonderful melody of the beloved upon gittith, may we be reminded how mindful our Saviour is of us, and in response to His redeeming work, may our lives reflect the true and proper praise for His excellent Name, as we proclaim His Name in all the earth, for whatever we do, whether in word or deed, we do in the excellent Name of יהושע Messiah!

As we consider the wonderful and excellent Name of our Master and Saviour, I would like to close by highlighting the clear blessing of His Name that is put upon us:

In Bemidbar/Numbers 6:22-27 יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra’el, and by this יהוה would put His Name on us as He Himself would bless us.

Bemidbar/Numbers 6:24-26 “**יהוה bless you and guard you; 25 יהוה make His face shine upon you, and show favour to you; 26 יהוה lift up His face upon you, and give you peace.**”

Below is a picture of this blessing, written in the Hebrew text, along with the transliteration and translation:

YAHWEH bless you and guard you

יְבָרֵכְךָ יְהוָה וַיִּשְׁמְרֶךָ:

Yebarek'ka YAHWEH veyishmereka

YAHWEH make His face shine upon you, and show favour to you

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ:

Ya'er YAHWEH panav eyleyka viyhunne'ka

YAHWEH lift up His face upon you, and give you peace

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׂם לְךָ שָׁלוֹם:

Yissa YAHWEH panav eyleyka veyasem leka shalom

יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'el, and by this יהוה would put His Name on us as He Himself would bless us.

Let us take a closer look at the words of this 'blessing' and get a further understanding to its powerful meaning (some of these words we have already looked at in this study on the blessing of the Torah:

- 1 – **BLESS** – is the Hebrew word - בָּרַךְ barak – Strong's H1288 which means, *'to abundantly bless'* and literally carries the meaning, *'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'*.
- 2 – **GUARD/KEEP** – in the Hebrew is שָׁמַר shamar – Strong's H8104 which means, *'keep watch, preserve, guard, protect'*.
- 3 – **FACE** - comes from the root word - פָּנִים panim or פָּנֶה paneh – Strong's H6441 which means, *'face, faces, appearance, presence'* and can also carry the understanding of the presence or wholeness of being.
- 4 – **SHINE** - אֹר or – Strong's H215 which means, *'light (noun) and give light or shine (verb) – bring illumination'*.

5 – FAVOUR - חַנּוּן ḥanan – Strong’s H2603 which means, ‘*merciful, favour*’ and also carries the meaning of providing protection.

6 – GIVE - שׁוּם suwm - Strong’s H7760 which means, ‘*to put, to place, to set; set down in a fixed and arranged place*’

7 – PEACE - שְׁלוֹם shalom – Strong’s H7965 which means, ‘*wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection*’, and comes from the primitive root שָׁלַם shalem – Strong’s H7999 which means, ‘*to be complete or sound, rewarded, make full restitution*’.

7 powerful words that are contained in this blessing, as commanded by יהוה.

One that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us, through His blessing us, as He, in a sense, has ‘bowed down/ come down and given us the gift of life, through His own, as he promises to guard and protect us and keep us safe in Him.

This blessing, in light of the understanding of the meaning of these 7 words, could be expressed in English as follows:

יהוה WILL KNEEL BEFORE YOU PRESENTING GIFTS AND WILL GUARD YOU WITH A HEDGE OF PROTECTION.

יהוה WILL ILLUMINATE THE WHOLENESS OF HIS BEING TOWARD YOU BRINGING ORDER AND HE WILL BEAUTIFY YOU.

יהוה WILL LIFT UP HIS WHOLENESS OF BEING AND LOOK UPON YOU AND HE WILL SET IN PLACE ALL YOU NEED TO BE WHOLE AND COMPLETE.

O YAHWEH, OUR MASTER, HOW EXCELLENT IS YOUR NAME!

May you too be one who declares this and lives this out!

As mentioned earlier, we see in Tehillah/Psalm 34:3, the following:

“Oh, make יהוה great with me, and let us exalt His Name together.”

In the Hebrew text this is written as:

גַּדְּלוּ לַיהוָה אֶתִּי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:
Gaddelu laYAHWEH ittiy unerommah shemo yahdav

The Hebrew word that is translated as ‘make great’ is גַּדְּלוּ – gaddelu, which comes from the root verb גָּדַל gadal – Strong’s H1431 which means, ‘*to grow up, become great, to cause to be large, magnify, boast, lift up, promote*’, and is used 115 times in the Tanak and is often used as a word to express praise for יהוה.

The Hebrew word that is translated as ‘let us exalt’ is **יְנַרְוּמָה** – **unerommah**, which comes from the root verb **רָמַר** **rum** – **Strong’s H7311** ‘*to be high, exalted, rise, raised, set-apart*’.

This is a clear call to make our boast in the Name of **יְהוָה**, as we exalt and lift up His esteemed and great Name, which we can do through a life of set-apartness!

Tehillah/Psalm 40:16 “**Let all those who seek You rejoice and be glad in You; let those who love Your deliverance always say, “יְהוָה be exalted!”**”

These words continue to grip me every time that I read them, and as I once again meditated upon this powerful exhortation that is given for all who love the deliverance of **יְהוָה**, to say, “**יְהוָה be exalted!**”, I was greatly stirred by the urgency of this and how extremely important it is for us, who love the deliverance of **יְהוָה**, to declare this!

In the Hebrew text (**verse 17**), this phrase is written as follows:

יְנַדַּל יְהוָה
yigdal YAHWEH

In this Psalm of praise, **Dawid** calls for those who love the deliverance of **יְהוָה**, to always be saying:

“**יְהוָה be exalted!**”

The Hebrew word that is translated as ‘always’ is **תָּמִיד** **tamiyd** – **Strong’s H8548** which means, ‘*continuity, all times, always, constantly, regularly, continually*’.

Our Master’s Name is excellent and is to be continually lifted up and praised and continually made great by those who love His deliverance!

O YAHWEH, OUR MASTER, HOW EXCELLENT IS YOUR NAME!

This is NOT a question... it is a bold statement that can and must be made by all who love His deliverance.... and therefore, in closing this message, will you, as you consider the powerful declaration that this powerful **Tehillah/Psalm 8** of **Dawid** expresses, join in with all who love the deliverance of **יְהוָה** and let your life line up with the bold declaration that shouts out with a rejoicing praise these words of the Beloved:

O YAHWEH, OUR MASTER, HOW EXCELLENT IS YOUR NAME!

Tehillah/Psalm 72:17-19 “Let His Name be forever, His Name continue before the sun; and let them bless themselves in Him; let all nations call Him blessed. 18 Blessed be יהוה Elohim, Elohim of Yisra’el, He alone is doing wonders! 19 And blessed be His esteemed Name forever! And let all the earth be filled with His esteem. Aměn and aměn.”

Tehillah/Psalm 113:1-3 “Praise Yah! Praise, O servants of יהוה, praise the Name of יהוה! 2 Blessed be the Name of יהוה, now and forever! 3 From the rising of the sun to its going down, the Name of יהוה is praised.”

Let us make sure that we remain steadfast in lifting up the proper praise that is due to the Most Excellent and Exalted Name of our Master and Saviour and be on guard to not profane His Name or bring it to nought in any way, but continue to lift up the exalted Name of יהוה and let our lives declare this in all we do, whether in word or deed!!!

O YAHWEH, OUR MASTER, HOW EXCELLENT IS YOUR NAME!

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you; יהוה lift up His face to and give you shalom!